

11. H. d.
Dr. BENNET's New Theory of the
Trinity, Examined:

a OR SOME 32
CONSIDERATIONS
ON HIS
DISCOURSE of the Ever-
blessed Trinity in Unity;
AND
His Examination of Dr. CLARKE's
Scripture-Doctrine of the Trinity.

*Egregie Aristoteles ait, nunquam nos verecundiores esse
debere, quam cum de Diis agitur. — quanto magis —
cum de Deorum Natura disputamus, ne quid temere, ne
quid impudenter, aut ignorantes affirmemus, aut scientes
mentiamur?*

Sen. Nat. Quæst. l. 7. c. 30.



L O N D O N,
Printed for JAMES KNAPTON at the Crown in St. Paul's
Church-yard, M. DCC. XVIII.

THE BRITISH MUSEUM

OR SOME
CONSIDERATIONS

ON THE
DISCOVERY OF



OF THE

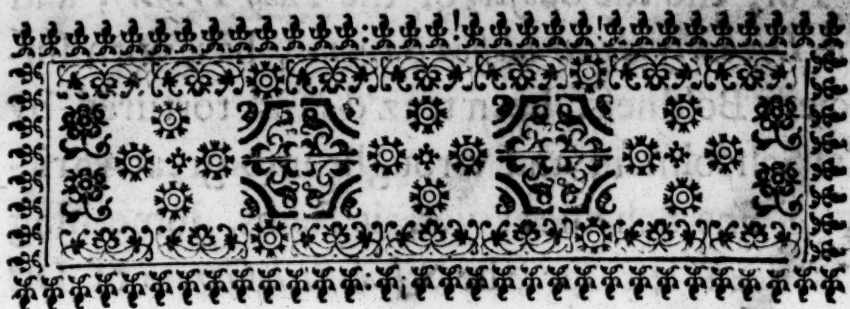
OF THE

OF THE

OF THE

OF THE

OF THE



T H E I N T R O D U C T I O N.

IT would be something strange, if this Book, of so fam'd an Author as *Dr. Bennet*; a Book of so long Expectation, and so deliberate a Birth; on so important a Subject as the *Holy Trinity*, and against so celebrated a Writer, and eminent a Divine as *Dr. Clarke*; should pass in the World without any notice. One great Question, I find, has been, from which Quarter an *Answer* would first come; whether from those *against whom*, or from those *for whom* 'tis pretended to be written. I who know not the Intentions of any other in this matter, do adventure to give freely my own Thoughts of his Performance, which, I confess, contains in it something new.

For, tho the *Subject* of the *Holy Trinity*, and the *Divinity* of our blessed *Saviour*, has, with sufficient Boldness, been teaz'd and tortured by the Schoolmen, and wrought into great variety of fine Schemes ; yet, it seems, something has been left for the *Scholastick Genius* of Dr. Bennet^{to} supply : and still, I apprehend, none of 'em all will satisfy ; and no wonder ! For

Tho it may not be hard to understand what we find of these Subjects in the Scriptures themselves ; yet when Men think they must adjust the Scripture-Accounts to obscure *Ecclesiastical Terms* and *Phrases*, which lie very cross thereto, this requires a busy Invention to find out, or handsomly to frame some Scheme, that may at least seem to take in both the *Scripture*, and the prevailing *Ecclesiastical* Notions : and if *these* can never kindly agree to the satisfaction of sober *Christians*, then they must try another Scheme, and so on, unto weariness ; till Men can learn the Wisdom to be content with the plain *antient Creeds*, and leave out all the modern, inconsistent Additions that give them so much trouble.

Christianity, or *Christ crucify'd*, was originally a Doctrine of great Simplicity ; but to the Greeks *this was Foolishness*. Those grand
Sophists

The Introduction.

Sophists and inquisitive *Disputers of the Age*, required something more profound and sublime, some towering Speculations, and puzzling Metaphysics, with pompous Words and Dress ; which might be above the vulgar Understanding, and give the Men of Philosophy an opportunity to shew their distinguish'd Genius in unravelling and explaining 'em. But *that Jesus of Nazareth, whom God anointed with the Holy Spirit, to go about and do good, was crucify'd for our Sins, and rose again ; thro whom we have access to the Father, by one Spirit* : This was such a plain unaffected Narrative, that they could not easily make it serve their Pride and Vanity. This, alas, is a Gospel the Poor may understand ! and let them receive it ! but the Haughtiness of the Philosopher affected something more abstruse and mysterious.

So that it must be observ'd, the *Pride of Reason*, which hinder'd these Men from believing in Christ, did not lie in refusing to submit their Faith to mysterious Speculations, which puzzled their Reason ; but, on the contrary, it lay in a proud Affectation of swelling Words and philosophick Mysteries, and in not humbling their Understandings to receive a plain Gospel, and familiar Doctrine : which, instead of subtile
abstracted

abstracted Speculations, affords indeed a wonderful Mystery, but of Practical Influence, to excite Love, Gratitude, and devout Obedience; viz. a *Mystery* of the great Loving-kindness of God, in not sparing his own Son, and of the *unsearchable Riches of Grace in Jesus Christ*, in humbling himself so low, in Life and Death, on so compassionate a Design, as the Salvation of miserable Sinners: this is the Mystery the *Apostles* magnify and recommend to Christians, which the *Poor* may understand and improve; and not a Mystery of unintelligible Words, of philosophical Paradoxes; nor of Essences, and consubstantial *Hypostases*, *Circum-incessions* and *Communication of Idioms*, &c. Too much of this came in, when the Pride of Philosophy made Men ashamed of the primitive Simplicity of the Gospel; how far the Author, of the *Book* I have under Examination, has contributed his Endeavour to recover this primitive Simplicity, I leave the Reader to judge: while yet I can truly esteem, and respect him, for his valuable Abilities; for his industrious Application of Mind, to an Examination, and Inquiry into the important Matters of our Christian Religion; and for divers other worthy Qualities: viz.

1. Particularly for his Civility and Candor towards his Adversary, whom he has opposed in an amicable calm manner ; not with rude Reproaches, and persecuting Fury, but with a great deal of *good Temper*, and *good Manners* : and if a few smart Censures are dropt, now and then, they are laid on softly and tenderly, as with a friendly hand.

I know indeed he opposed one, whose great Abilities, and well-known Excellencies are such, that no Man, with any good Grace, could have treated him with either Anger or Scorn : but still I believe better of Dr. *Bennet's* Disposition, than to think he had any Inclination to it.

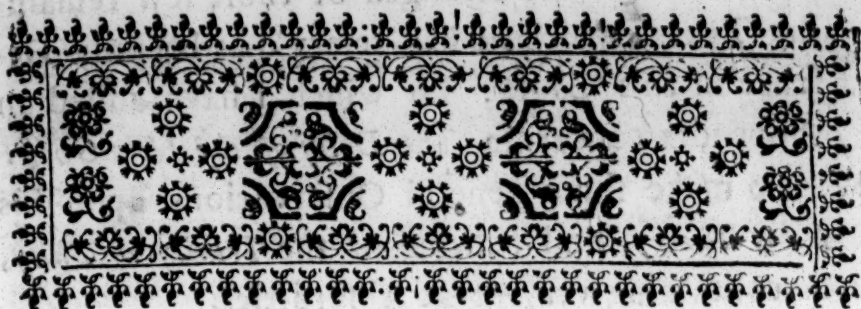
2. For his resolute Contempt of those *false* Topicks of Persuasion, by which ignorant and degenerate Minds are led captive into Error, or lose the Praise of it, if it should be into Truth ; *viz.* all human Decisions by Councils or *Churches Authority*, when their Judgment is not agreeable to the Holy Scriptures. In this case he has asserted the true Christian Liberty of judging for himself and opposing others ; and speaks as if he had the Courage and Honesty to oppose the most triumphant Errors of his Age. He is so sensible of the attractive

tractive Charms of Truth, that let her be called *Sabellian* or *Socinian*, or by any ugly Name whatever, it shall not affright him from being her open Advocate. And indeed, *her Price is far above that of Rubies*, and *happy is the Man that findeth her*, Prov. 2. 13, 15.

3. For his zealous Profession of Integrity, exciting others to act honestly and openly, according to their Judgments; and not to use Arts of Disguise and Hypocrisy in sacred matters: for so I understand him in those excellent words, p. 4. *Whatever little Ends may be served in this World, by Artifice, Shift and Collusion; yet nothing but the most unbiass'd Integrity in our Conduct here, can prevent our everlasting Disgrace hereafter.*

In these things I greatly praise him, as worthy of Imitation. And if I cannot so much commend his *Notions*, as worthy to be receiv'd by Christians; I hope the *following Discourse* will evince that it is for this good Reason, *viz.* That *they* are the Result of Imagination, more than of Evidence.

T H E



AN EXAMINATION

Of the Reverend

Dr. BENNET'S *New Theory*.



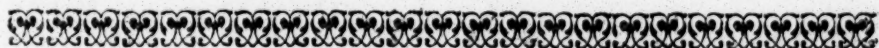
Propose four Things in relation to Dr.
Bennet's Book.

- I. To shew what Texts of Scripture he discharges from that hard Service, against the *Arians* and *Socinians*, which so many have long and unjustly press'd 'em into.
- II. To examine his new Notion of the *Quiescence* of the WORD, which he supposes to be distinct from Christ's Rational Soul, and by which he thinks to answer some Texts and Arguments, which are urged against the supreme Self-existent Deity of Jesus Christ.

B

III. To

- III. To consider the Strength of those few remaining Texts, which he has reserv'd as his only Defence in this Cause: To which I have added an Appendix concerning the *Deity of the Holy Ghost*.
- IV. To make some general Observations upon his *New Theory*, and Scheme of the *Trinity in Unity*, as containing very great Absurdities.



C H A P. I.

I Begin with a brief Representation of those Texts, and Arguments upon them, which the Doctor owns have no Force in 'em to prove the Supreme Deity of our Lord Jesus Christ, after all the stir which some have made about 'em; *Whilst they have been afraid to part with any one Argument that has been urged in favour of Orthodoxy by their Predecessors in Controversy.* Pag. 21.

As for that remarkable Text, *Phil. 2. 6. Who, being in the form of God, thought it not robbery to be equal with God*; he spends his whole Seventh Chapter in an elaborate and judicious Confutation of those who interpret this of Christ's Divine Nature; and frankly concludes, that *St. Paul is so far from reaching (in this remarkable Passage) that the Divine Nature of our Lord Jesus Christ is inferior to the very God*, that he does not, therein, speak one Syllable of his Divine Nature, but only of his Human Nature. So that being in the *Form of God, and Equal to God*, he
allows,

allows, may and must agree to Christ's human Nature only.

In the next *Chapter* he throws up, at once, all the Arguments taken from the Gospel-History of our Saviour's Life, Actions, and Doctrine; with a professed Design to prove *this Proposition*, viz. That during the time of our Saviour's Ministry, the Disciples did not believe he was any thing more than a mere Man, conducted and assisted by the Spirit of God: And tells us, page 94. That as there is not in all the New Testament one Passage, which implies the Disciples believed him to have had any divine Nature during his Ministry; so 'tis very remarkable (says the Doctor) that the whole Course of our Saviour's wonderful Actions affords no Proof, nor even the smallest Intimation of his having any divine Nature at all; viz.

1. Not his knowing the Thoughts of Men's Hearts; and therefore he answers to such Texts, as John 2. 24, 25. John 16. 3. and such like Expressions.

2. Nor his Miracles, casting out Devils, and raising the dead; since the Disciples did the very same things in every kind; as he says, pag. 101.

3. Nor his taking on him to forgive Sins, Mat. 9. 2, 5. which he grants a mere Man may do, if God pleases, whatever the Jews pretended against it.

4. Nor his conferring on others a Power to work Miracles. Mat. 10. 1.

Next, he goes on to consider what Things our Lord said of himself, which many take to be Proofs

of his divine Nature given to his Disciples ; but indeed were not so, viz.

1. Not his saying, he *came down from Heaven*.
2. Nor his *having Glory with the Father before the World was*, John 17. 5.
3. Nor his calling himself the *only-begotten Son of God*, John 5. 16, 18. which he says did not discover that he had any divine Nature at all, pag. 109. Being only on the account of his being Man, pag. 162.
4. Nor his saying, *I and my Father are one*, John 10. 30. the same Phrase expressing the Union between Christ and his Disciples.
5. Nor in saying, *As the Father knoweth me, so I know the Father* ; John 10. 15.
6. Nor in those Words, John 14. 7—11. *He that hath seen me, hath seen the Father*.
7. Nor in those, John 5. 19. *Whatsoever things the Father doth, these also doth the Son*.
8. Nor in saying, he was *greater than the Temple*, Mat. 12. 6.
9. Nor, that he was *Lord of the Sabbath*, Ver. 8.
10. Nor in saying, he *had Life in himself, even as the Father hath* ; John 5. 26.
11. Or that *all things that the Father hath are mine*, John 16. 15.
12. Nor in saying, that he *should raise the dead at the day of Judgment*, John 6. 40. Of all these Declarations, (the Doctor says) they might have been strictly true, and might have been made by him ; tho he had been nothing more than a mere Man,
conducted

conducted and assisted by God's Spirit, pag. 116. So that for any thing argued from these Texts, the Doctor plainly implies, he might not have had any divine Nature personally united to his Manhood at all.

In like manner he grants, that *John* 3. 31. where the Baptist says of Jesus, *He is above all*; and those Words, *John* 1. 18. *The only-begotten Son, who is in the Bosom of the Father*; and those, *John* 5. 17. where he calls God, *ὁ θεὸς πατήρ*, (whence the Jews falsely inferred, that he made himself Equal to God) are all applicable to his human Nature; and so is the Character of the *Image of God*, and the *First-born of the Creation*, *Col.* 1. 15. See pag. 170. The same he says, pag. 173. of those Expressions, the *Heir of all things*, the *Brightness of his Father's Glory*, and the *express Image of his Person*, or Substance; *Heb.* 1. 2.

Of all Christ's Declarations during his Ministry, the Doctor reserves to himself only these three Texts, *John* 5. 22, 23. foretelling; he says, his receiving of religious Worship: *Mat.* 18. 20. foretelling his Presence with his Disciples after his Ascension: and lastly, *John* 14. 13, 14. Assuring them he would answer their Prayers. He grants that these (and perhaps there may be others such) did hint and imply our Lord's having a divine Nature; but then 'tis, because he supposes this Mystery revealed to us other ways: and so the meaning of those Declarations becomes clear to them who believe it before-hand, for other Reasons, and bring that preconceived Meaning with them to the Text. But he does not think

think the Disciples took the *aforesaid Hints*, pag. 117. Nay, on the contrary, he says, pag. 118. *our Lord's having a divine Nature, was what they least suspected, and would have been most shock'd at.*

I may add several other common Topicks which he recedes from, *viz.* from *Christ's raising himself when dead*, *John* 2. 19. which he allows to be done by the human Soul, pag. 149. So from his *judging the World*, which the Disciples knew of, and yet little thought of his having any divine Nature, pag. 155. and from his being an Object of religious Worship, pag. 29. and lastly, from the Form of Baptism, where the Son *betokens* (he says pag. 211.) the Man Christ. And now from hence I only infer two Things:

(1.) That without believing or suspecting any divine Nature in the Lord Jesus Christ, we may have such a Faith as was acceptable in the Disciples, even such Faith as that, *Mat.* 16. 17. for which our Saviour pronounced *St. Peter Blessed*, telling him he had that right knowledge of him the Son, which *Flesh and Blood had not reveal'd, but was the particular Favour of God* to him; and that unless we have higher and clearer Evidence of his having a divine Nature, than they who knew him and conversed so long and intimately with him, then had, we are as excusable, in not believing it, as they were.

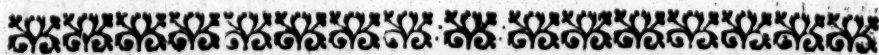
(2.) I infer, that 'tis not the Baptismal-Creed or Trinity, that the Doctor contends for against Dr. *Clark*, or others; for he acknowledges with them,
that

that in the Form of Baptism, (*viz. into the Name of the Father, Son, and Holy Spirit*) the *Father*, or first of that Trinity, implies all that is the one self-existent God, (who is usually stiled the *Father*, *pag. 211.* and never is said to be the Father of the *Word*, or of any Person in the divine Nature :) that the Son betokens the *Man Christ*, a Being distinct from the very God: And that thus the *Father*, and the *Son*, signify thro the whole Gospel. I see then no disagreement in the Doctor with *Arians*, at least not with *Socinians*: their *Baptismal Trinity* (which our Creeds are built upon) and his, is just the same: he indeed imagines another *interior Trinity* in the *Father*, or *First* of this Trinity; and may, if he pleases, another, in the first of that again, and so have a Trinity of Trinities: but the *Father*, *Son*, and *Holy Ghost*, into which Trinity we are baptized, are, I find, not the matter of dispute with him; and yet I dare say, most People thought the Controversy lay there; and that if there be another *Trinity* in the *Father*, and if the *Word* be one in it, yet we are not baptized into that interior Trinity, since no notice is taken of it there. And as the honest Christian may be easy and glad to find this Point agreed, so I presume, that as the Doctor hath granted his Adversaries this *Baptismal Trinity*, they, in return, shall not oppose his *Philosophical Trinity* of Modes, or Powers, and Operations, in the *Father*, if he'll not impose it on 'em as the *Scripture-Trinity*. Let me then bespeak both sides in *Moses's* courteous

Words,

Words, *Ye are Brethren, why do ye wrong one to another?*

Let none think I intend, by this Enumeration of the Texts, by him freely surrendred to the Adversaries, in the least to upbraid him with any design to betray the Trinitarian Cause; for whatever be the real Consequence, I am well satisfy'd of his hearty Zeal to defend it: but he has too much Sagacity to be imposed on by Texts unnaturally apply'd to the Proof of Christ's supreme Deity, which he judges will prove just the contrary; and was constrain'd to throw them up, and glad to get rid of 'em, by interpreting 'em of Christ's human *pre-existing* Soul: tho, I remember, the late Dr. *Sherlock* (writing against the late Bishop of *Glocester*, who had made the like Interpretation) says, he had given away *most of the principal Proofs* of our Saviour's Deity.



C H A P. II.

I Am next to examine the Doctor's new Notion of the *Quiescence* of the WORD, *Chap. 9.* by which he thinks to answer some Texts, and Arguments, which are urged against the supreme Deity of our Lord Jesus Christ, and without which he acknowledges they can't be answer'd; and insinuates ~~this~~, for a Proof of the Truth of his Notion; His
Pag. 128.

His Notion of the Quiescence of the WORD is this, That the *Word* (tho personally united to the Man Christ Jesus) *did not communicate any extraordinary Influence to him, more than to other Mortals*, pag. 125. *i. e.* no more than if there had been no such Union at all: insomuch, that none of his Disciples could perceive any Sign of such a personal Union, from any thing he did or said, during his whole Ministry, till after his Resurrection; but that he was wholly under the Conduct of the Holy Spirit. By this he hopes to defend himself against some Texts urged by his Adversaries; particularly that of the Son's not *knowing the Day of Judgment*: and indeed against all the great Prejudices that must needs be raised against the Doctrine of our Lord's supreme Deity, from the Non-appearance, or no Evidence of it, in the whole Course of his Life and Doctrine. To this he answers, true; but tho his divine Nature did not appear, yet it was united to him, only it lay as still and silent as if not so: and because his Opposers will say, this is but a pretence, and that if there was such an Union, it would not be without some futable Effects, or to no purpose; therefore he labours to constrain them too, on their own Principles, to admit this Quiescence of the *Word*, in their Notion of it.

In the first place he takes it for a certain Truth, that our Lord Jesus had two intelligent Natures in him united to his Body (otherwise, if there be but *one*, he has proved that cannot be the self-existent God, but pre-existent Soul.) He

C

knows

knows this touches not at all the *Socinians*, who assert but one intelligent Being in our *Saviour's* Person; nor much those *Arians*, who suppose the WORD to be the Soul of Christ, or the Soul to be the Word: nor do I find that Dr. *Clark* has ever said, they are two distinct Beings, tho he would fain urge it upon him, as well as on the *Arians*, that they must grant it (as a Consequence of the high Character they give the *Logos* or Word) that it cannot be the Soul of the Man Christ Jesus, if he was a Man in such Sense as other Men are. But without inquiry into the Philosophical Notion of a Man, whether any rational Spirit united and limited to, and sympathizing with such an organized Body as ours, does not truly become a Man, or be of another *Species*; I think his way of reasoning does not make out the Consequence pretended in his third *Chapter*. For as the Doctor cannot prove against 'em by any direct Testimony, that the *Word* and rational Soul are two; any more than that *Jesus* and *Christ*, denote two Persons; so neither does his Reasoning extort an Acknowledgment of it from themselves, as he imagines.

His main, if not his whole Argument for this, is, That Dr. *Clark*, and also the *Arians*, allow the Word to be *superior to all created Beings whatever*; and that *all were made by him*, and call it a *divine Nature*. But what then? Is not the Man Christ Jesus, according to the Doctor's own Assertions, superior to all created Beings whatever, having all Power in Heaven and Earth given to him? Does he not tell

us,

us, pag. 171. That the Man Christ Jesus is the first-born of all the Creation? 1. Because his Soul was created before all other Creatures. 2. Because he is now in possession of the Jus Primogeniti (or Right of Primogeniture) which the divine Nature is incapable of receiving, being the Governour of all created Beings, and God's Vicegerent; and that the whole Creation is at his Command. pag. 173. These things, he says, must, or most fairly may be understood of his human Nature only; with many more such high Characters of the Man (or human Soul of) Christ. Now I appeal to any one, if this be not as high and lofty as any thing said by the *Arians* of the Word; at least that need be said by 'em, in maintenance of their great Article. They don't make him in Power and Honour superior to all Creatures, in a greater degree than the Doctor makes Christ's human Soul now to be; and therefore 'tis no Argument against the Word's being a Spirit of the same kind, in that he was thus superior, as one of the same kind now is. That Mind which has such transcendent Glories now, surely was naturally as capable of great Glory before: and he who is now God's Minister (or Vicegerent, as he often terms the Man Christ Jesus) in governing and judging the whole Creation, was as capable, for ought that he has said, to be a subordinate Minister in the Formation of it. And that human Soul (rather Mind) which, in its Separation from the Body of Christ, he grants, *might be endued* (pag. 149.) with a miraculous Power of raising him-

self from the Dead, as well as he had before raised others, might, I conceive, by the like divine Power, raise the first *Adam* out of the Dust also into Life: And I think, to give Life is the noblest Part of the Creation. But yet neither this, nor the other, does necessarily give one the Dominion, or make him God, over them he has ministerially raised, since the Apostles were without this Dominion.

The Doctor indeed pretends the Word, or the rational Spirit, thro which, according to his Opposers, all things were formed, must be *essentially superior* to all; and that the *Power* and *Wisdom* manifested in the Creation, must be *essential to the great Architect of the Universe*, pag. 15. To which I answer, most certainly infinite Power and Wisdom are essential to the Great *Architect*, and Master-Builder, or Creator of the World; even to the God and Father of our Lord Jesus, and of all things else. But as I know not that either *Arians*, or any primitive Christian Writers, ever adventured to give the Character of *great Architect of the Universe* to Jesus Christ, chusing rather, with the sacred Writings, to say in softer Language, that *thro him* God created all, *John* 1. 3. *Eph.* 2. 9. *Heb.* 1. 2. and reserving the absolute Title of *Creator of the Universe*, to another, *viz.* the God and Father of the Word: so I see not, that the essential native Power either of Miracles, or Creation, (which are much the same) is at all required in such subordinate Ministers, who do all by a communicated Power from him who
acts

acts by them. 'Tis enough that this Fulness is in the original Source and Fountain; the Channel is well supply'd with derived Streams. No more, in short, needs be essential to him, by whom God is pleased to form and frame all, than to that human Soul, by which, as the Doctor grants, he governs all. So that the Superiority of the *Word*, to all created Beings, hinders not its being the Soul of Christ; which for its immediate Production, and the Honour of being the First-born of the Creation, and for the Dignity and Authority conferred by God, has been stiled God, and a *divine Nature*, by them who believe him not to be the self-existent independent God, as the Doctor professes his Belief to be. But,

The Doctor further argues, on the other hand, against the *Word's* being the Soul of Christ, from the Miseries and Temptations he felt: which he thinks, the *Word*, under such high Characters, could not possibly be subject to. If the superior Excellencies of the *Word* don't make it impossible to be Christ's Soul, he will have the Imbecillities and Troubles of that Soul render it inconsistent with being the *Word*; so that both shall not be one and the same Mind. He says, *The Maker and Former of all Things, who is essentially superior to all created Beings, could not be tempted, &c.* But this being grounded on the same Mistake of a necessary essential Superiority supposed, has its answer in what I have already said, and may be further considered when I come to meet the same as urged again for
an

an Argument of his *Quiescence* of the *Word*: for as he thinks the *Logos* cannot be Christ's rational Soul, he thinks also, that without its Cessation, and Quiescence during his Ministry, its Union to such an afflicted Soul, as Christ's oft was, is inconsistent. And therefore having laboured first to prove a self-existent divine *Word* (distinct from the human Soul) united to our Lord Christ, he labours as much, in the next place, to prove, that there was no Sign or Token of his having any such thing, nor any use for it during his Ministry; which I am next to consider.

That there was no Appearance of any such self-existent supreme Nature personally united to him, or such a *Word*, is readily granted without proving it; but that it was Quiescent in him, will be deny'd by those who hold there was no such thing, and that therefore there could be no just Signs of it. And for the *Logos*, in the Sense of Dr. *Clark*, and others, (who, for ought I see, take it for the Soul of Christ) the Doctor will not pretend, nor need that this should be Quiescent. So that till he can, by good Arguments, constrain them to yield that the *Word*, and rational Soul of Christ, are not the same, but *two* different Minds; there is no occasion to dispute about this Quiescence of nothing.

But because the granting the Quiescence of the *Word*, while the rational Soul in Christ did not quiesce, would carry with it a Concession, that it was not Christ's rational Soul, but a distinct Mind; for this reason he endeavours to persuade us, that

that both Dr. *Clark*, and also the *Arians*, must on their own Principles grant, that the *Word*, in their Sense of it, *was, at least sometimes, quiescent during his Ministry*, pag. 128. viz. when under Temptation by the Devil, and under his Agonies: because, says he, no Temptation could affect him; no Agony be upon him; if the *Word*, so powerful and excellent an Agent, did exert and communicate its mighty Influences.

To this it may be replied, that the Doctor has no right Apprehension of the Humiliation and Incarnation of the *Logos*, according to his Opposers Sentiments; for they think the *Word* really emptied it self, and became like the rational Soul of another Man, which is limited by the bodily Organs, and is in a manner dormant in Infancy; for by the settled Laws of Nature, it exerts not then its noblest Powers: so that the Man is at first but like an Animal, and gradually those Powers, and latent Faculties, discover themselves according as the Organs admit; and never display themselves, probably in all their full Strength, in this gross and feculent Body; not till it be spiritualiz'd and refin'd at the Resurrection. Now according to this Opinion of the *Word* (which also makes our Saviour's Humiliation very astonishing and endearing, and which is the true and great *Mystery of Godliness, God manifest in Flesh*, 1 Tim. 3. 16.) 'twill be easy for them to admit the *Word* to be deprived of its former extraordinary Abilities, and to become subject to fore Temptations,

ons, and great Afflictions, in reality : Also to grow in *Wisdom* as others do ; tho at the same time it did conduct his Actions, and something very extraordinary too appeared in him at twelve Years of Age, even before his great Unction with the Holy Spirit, when he reasoned so wonderfully with the *Jewish Doctors* : so that it acted as the bodily Organs admitted.

But the Doctor's self-existent supreme God (which is the *Word* in his Sense) will not be supposed capable of such Abasement. Can the Almighty *Jehovah* be brought low, or deny himself? Can his eternal Perfections be confined? or his infinite Mind lock'd up within narrow Organs? or be tempted or afflicted? No : and therefore they who might admit some *Quiescence* (in some kind and measure) upon the *Arian* Principles, will still be as far as ever from granting it upon his. Nor is it harder to conceive the *Word* to be thus reduced, than the Doctor's allow'd pre-existent Soul of Christ, to be so.

He might as well argue from the *Quiescence* of that noble pre-existent Soul, which he allows had so often personated the Almighty, and had conducted his People *Israel* ; and yet, after all that vast Wisdom and Experience which this supposes, he must grant, became as the Souls of other Infants ; and increased in the common Wisdom of Men ; and became subject to ordinary Infirmities. Let him apply this to the *Word* in the Sense of his Opposers, and then see what Advantage he can make of it, in favour of his

Quiescence

Quiescence of the supreme God (as he supposes) who is not subject to such Passions, or Restraint.

I grant this hinders not, but the Almighty may dwell in Silence, and manifest himself more or less as he pleases, as he did in Prophets and Apostles at different Seasons; but that in a *Personal Union* to the Man Christ Jesus, he should, in so many Years, give not one mark of it, is what the Doctor must prove for himself; for his Opposers have no Occasion for his kind Help in this matter, and can do without it, if he cannot.

That the *Word*, in the Arian Notion, should be sometimes quiescent in some degree for a while, and not exert its Powers by external distinguishing Tokens, is no Wonder: for the human Soul of Christ was so quiescent, whenever our Lord Jesus slept, till he awoke again; and so 'tis with other Men. But what is this to a constant Quiescence, which alone will do the Doctor any Service? Nay, even the human Soul of Jesus did acquiesce in his Agonies, so far as not to exert all it could for preventing his Death; since he says, *he could pray to his Father, and have Angels enough sent in his Aid*, Mat. 26. 53. and he shewed, when the Officers came to arrest him, that he could have confounded and disarm'd 'em, *John* 18. 6. He had then some *Form of God*, a God-like Majesty and Authority; which yet he would not use, but laid by, and calmly suffer'd the Death of a *Slave*, and so took the *Form of a Servant*. But some Quiescence of particular Times, is not

D

like

like a perpetual Cessation, that never affords one Proof of the Being of a Thing which should be quiescent. And yet this is all the Quiescence which *Irenaeus* mentions in the Doctor's Citation out of him, viz. That he submitted to be tempted, to die, and did not oppose his Power to prevent the Tryal: But *He* was far from saying the *Word* was silent at other Times, viz. in his Miracles and Discourses; nay, rather on the contrary, the Cessation or Quiescence on those particular Occasions, implies, That the *Word* was not so usually, or at other Times; much less at all Times, in that Father's Opinion.

I will not urge the Doctor with Testimonies of Primitive Christian Writers, which Method he chuses to decline; yet since he relies upon *Irenaeus*, it will be but reasonable to let him and others know, that *he* was not of his Opinion touching the *Word*: for he supposes the *Logos* to be *passible*, in opposition to the *Cerinthians*, in the Chapter whence this Citation is taken; and expressly says, *Lib. 1. cap. 4.* ὁ Λόγος ἐπαθεν, the *Word of God was made Flesh, and suffered*; and calls him, *Patiens Verbum*, the *suffering Word of God*, *Lib. 3. cap. 20.* So that he neither thought the *Word* to be the impassible self-existent God, as the Doctor does; nor that he was wholly quiescent, as to the bearing those Afflictions, which yet he did so far acquiesce in, as not to prevent their coming on him, or to be a real Temptation, and to affect him sorely. Having clear'd the Way so far,

I will

I will next suggest some strong Presumptions against his *Hypothesis* of the *Word's Quiescence* :

First, There is not the least Hint of any such Thing in the Gospel-History of Christ. to found it upon. Tho the *Gospels* were written many Years after Christ's Ascension, and after the Disciples are supposed to have been informed of this long-suspected Mystery; yet they have not dropt one Word of such a Quiescence of the Divine Nature, nor made any Apology for Christ's not appearing to be what, they since found, he was; nor made any Reflections upon their own Ignorance or Mistake, as in other Cases they did. 'Tis strange that St. *John* (whose Expression, *the Word was God*, is in a manner the whole Foundation of the Doctor's Opinion, as to Christ's Supreme Deity) should not say something, why or how this had been purposely hid from Men, during Christ's Abode in the Flesh : Nay, which is more, St. *John* takes notice of the Quiescence, or undiscover'd Secrecy of the *Word*, before his Incarnation, even according to the Doctor's Account, in those Words, *And the Word was with God* : 'Tis strange, I say, he should not carry it farther, and say something to his lying hid too in his Life! And, which yet presses harder, the Doctor tells us, those Words, *the Word was with God*, are opposed to his *Manifestation*, when *the Word was made Flesh*, and dwelt among us; and that the *Word was with God*, till the Time when *God was manifest in the Flesh*, pag. 189. It seems then, he was not hid with God

any longer ; it was no longer a Secret ; but the *Word* was plainly discovered, when once he took *Flesh* and conversed with Men. And if so, then the Disciples were not so ignorant of the *Word's* Personal Union to the *Flesh* or *Body* of *Christ* ; for it was now *with them*, which formerly had been *with God* alone : the hidden secret Condition of the *Word*, was over ; and therefore *St. John* might well say nothing of the Doctor's *Quiescence* of the *Word*, when he had told us, he was manifested, and *they beheld his Glory* ; which yet he could hardly but have spoken of, if otherwise.

Secondly, 'Tis strange, the Apostles, in their Epistles, should not take some notice of this surprising Discovery, newly made to them, that *Jesus Christ* was quite another Person than they had ever thought him to be ; and he, whom they always had taken for a mere Man, aided by God, by later Information since receiv'd, they understood was the self-existent God : They knew there was Reason doubly to inculcate such an important Point, and the more, because it was what had never been suspected by *Christ's* Followers, who had never, from himself, had the least Intimation of it, and would, as the Doctor says, have been much *shock'd* at it. But is there any Notice of this great Change in their Opinion ? They tell us, *The Princes of this World knew him not*, Acts 3. 17. but do they ever complain of their own great Mistake ? They tell us often how different and more glorious an Estate

he

he was advanced to by his Exaltation, in large Expressions, *Phil.* 2. 9, 10. but not one Word, what a much greater Difference they had learned, from his being in Personal Union to the Almighty God.

The Doctor says, *He presumes our Lord did then* (i.e. at a Meeting with the Disciples after the Resurrection) *reveal to them his Divine Nature*, pag. 150. So that he is not certain, this Article of Christ's supreme Deity is any part of that Gospel, which *was first preached by our Lord, and afterwards confirmed by them who heard him*; but however he presumes it, and is confident it was *either by his own Discourses after the Resurrection, or else by the miraculous Effusion of the Spirit at the Day of Pentecost*, that this Doctrine was imparted to them, pag. 125.

But, since we have some Account of both, let us see if there be any Notice of such a new Discovery in either; the Evangelist tells us what Christ discoursed of to his Disciples, after the Resurrection, *Luke* 24. 27. But is there a Word of this new and surprizing Account of his Divine Person? In that *Chapter*, Excuse is made for them who knew not his Bodily Form, that their Eyes were held; but is there any for the Darknes of their Minds, that they had not known him to be the self-existent God before? Is there any thing intimated of their changing their Minds about his Person, in this amazing Point?

The same Evangelist tells us what was preached on the Day of Pentecost, at the first Effusion of the Spirit,

Spirit, by St. Peter; 'twas this, *Jesus of Nazareth*, a Man approved of God by Signs and Wonders, which God did by him, Acts 2. 22. Is this any higher Account of Christ's Person, than they had learn'd before? One would think, that having just now received that new and amazing Discovery of Christ's being the self-existent God, the Apostle would have been full of it, at least not have left it out in his devout and just *Encomium* of his sacred Lord and Master: St. Peter seems to have learn'd nothing new of Christ's Person, or more than appear'd in his old Confession, *Mat. 16. Thou art the Christ, the Son of the living God.* Nor do any of the Apostles take any notice of this great Alteration of the Christian Faith in this Point.

I know of no other Writings that pretend to give any Account of our Lord's Discourses after his Resurrection, unless it be the *Apostolical Constitutions*; and these are so very contrary to the Doctor's Notion of the Self-existent Word, that I will not suppose he shall appeal to them.

Thirdly, How can this Personal Union consist with this pretended Quiescence, which he supposes was total? What does the Doctor mean by Union? What is the Personal Union, but a near Relation and Presence of the Divine Nature, to the human, in order to special Operation upon, and by it? And where there is no such Operation, what is the Union? I think he will grant, as all Men, I conceive, do grant, that the Personal Union is dissolved

ed between Man's Soul and Body, when the Soul ceases, at Death, to act in, and by the Body; the sort of ineffectual Relation may remain between the two Natures still: and will not his Quiescence of the Word, for so many Years, equally imply such a Dissolution of the Personal Union, if there had been such, between a divine and human Nature, in Jesus Christ? Otherwise I want to know what he means by Personal Union. Hence,

Fourthly, 'Tis a great Objection against his Quiescent Word, that Jesus Christ himself gives us not any Account of there being any such *Person* in the divine self-existent Nature, or any such *Word*, (Name or Thing,) more than was manifest in himself. The *Father*, and the *Spirit* too, are oft mention'd by him; how is it then that he never mentions any *Word* or Second Person, (which was not, as the Doctor grants, suspected to be himself) on any account? He might surely have spoken of the Almighty *Word*, and let his Disciples know there was such a Person, and their Duty to him, without saying any thing of the personal Union to him; nay, since the Operation and Assistances of the Father and Spirit, do not prove such an Union of them to himself, why might not the *Word* sometimes have been particularly owned, and some things ascribed to him by Jesus Christ, which yet would have given no more suspicion of his being the *Word*, than of his being the *Holy Spirit*? But that it should always be declared, that he wrought
by

by the Spirit of God; and that the Father dwelt in him, and did his Works, and the like; and never once, that the Word (who was not thought, as he supposes, to be himself) assisted him, must seem very strange. Why his Agency in common should be passed by, the Doctor gives no account, nor so much as *presumes* any; tho, he is not the backwardest, nor most barren in Speculations, as his *New Theory* of the Trinity has convinced the World. So that 'tis plain, his Quiescence of the Word was not at all needful, for Concealment of the Personal Union; but was altogether as great, as even the *Arians* or *Socinians* would need, on the Supposition that there is no such Person at all in the self-existent God; and who therefore say, 'tis no wonder there were no marks of it in the Life or Doctrine of the Blessed Jesus.

Fifthly, I can't see, upon the Doctor's Hypothesis, any ground left to assert any Incarnation, or Union of the Word, to the human Nature, so early as *Christ's Birth*: Then indeed the pre-existent Soul was embodied, as other Mens, and soon manifested it self in the natural Season; but what reason has he to say the Divine Word, another intelligent infinite Being, was then united? I remember not any Countenance the Scripture is pretended to give in this case; it says, the Word was made Flesh; but when? If it does not say, at his Birth or Conception, and if there appeared no good Sign of it in all his Life, then why might it not be afterwards, and not till his Resurrection?

rection? when he was *Begotten from the dead*, and it was said, *this day have I begotten thee*, by Almighty God, *Acts* 13. 33. I can't but think this would mend the Doctor's Scheme, and save him the labour of making out his *Quiescence of the Word*; by saying, our Lord *Jesus* had been only a Man in his Life-time on Earth, but became the self-existent God afterwards; since 'tis not till then that he finds any Proof of his personal Union.

Sixthly, I see not by any thing in his Account, but that the *Word* is quiescent still, if it was so during Christ's Ministry. For what Manifestation has there been of a divine *Word* or *Nature* in our Saviour, which may give us a clearer discovery of its personal Union to his Flesh, since the Resurrection, than before? What new Proofs (waving a while the Sense of that Expression, the *Word was God*) can the Doctor alledge in fact, to shew this hidden divine *Word* has since shone forth in fuller Evidence? True indeed, Christ rose from the dead, and ascended on high, and sent forth the Spirit in miraculous Gifts; but what then? Did not the Disciples hear him foretell these things, and yet not suspect his Divine Nature at all? And why shall the raising himself from the Grave, be a Proof (as he supposes) of his being the supreme God, to *Thomas*, who had, without Suspicion of this, seen him raise *Lazarus*, who had been longer dead? and which the Doctor equals to his raising himself, *p.* 149. As for his sending the Holy Ghost in miraculous Gifts, he had formerly

E

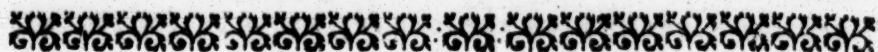
given

given his Disciples a *Specimen* of that, *Mat. 10. 1.* and exercised it himself oft : and the Doctor ascribes this Effusion of the Spirit to the Man Christ Jesus, telling us, p. 205. That *the Man Christ Jesus disposes of these Influences of the Spirit, as also the Apostles did.* And since he tells us, p. 155. That *he constantly declared to his Disciples, that the Man Christ Jesus should judge us at the Great Day, and yet they little thought of his having a Divine Nature ;* I cannot imagine what Evidence, from any Fact, there is to this day, of his having any Divine Nature in him, which was never discovered during his Ministry on Earth. And if it be still quiescent, for what end will the Doctor say the personal Union serves?

Seventhly and Lastly, I don't see, by the Doctor's way of arguing, that he can make it appear, that our Lord Jesus himself knew he had a Divine Nature united to him ; but that the Man Christ was as ignorant of the *Personal Union*, as of the Day of Judgment, till his Resurrection. For since nothing that he said or did, discovered that he had any Knowledge of it, why should I believe he did know it? And it would be a strange personal Union, that himself neither was conscious, nor so much as inform'd of.

And now since the Doctor relied so much on this Notion of the *Word's Quiescence*, to furnish him with Answers to many things objected against Christ's supreme self-existent Deity ; and particularly confesses, that without supposing it, no tolerable Account

count can be given of our Saviour's not knowing the Day of Judgment, *pag.* 128. I hope, if this fail him, he will rather yield, than betake himself to any *Intolerable Accounts*. If this great Magazine of Stores for Defence be blown up, it will be expected; that he presently surrender with the poor Remains; into the hands of victorious Truth.



C H A P. III.

I Come now to examine the Strength of those few remaining Texts, to which he retreats in his twelfth Chapter, as his only Defence; to see if they prove our Lord *Jesus Christ to be the one self-existent God*.

Here I find but *two* Texts, on which he grounds his Proof, (indeed he had not many more left, and 'twas time to stop, else he had given up his Cause) viz. *John* 1. 1. and *Heb.* 1. 10. For his other Proof from *1 Tim.* 2. 5. relies wholly upon the Interpretation of the *first* of those *two*, and needs no particular Answer.

First, He produces St. *John's* Testimony, viz. *The Word was with God, and the Word was God*. And indeed this alone must bear the Weight of the whole Cause, or he must give it up.

His Argument lies thus: ' *Since the Holy Scriptures fully and expressly declare, both under the Law*

‘ and the Gospel, that there is but one God, and but one
 ‘ Being who is God ; and since ’tis acknowledg’d by all,
 ‘ that St. John intends the one self-existent Being, by
 ‘ the Term God, with whom the Word was ; therefore in
 ‘ saying the Word was God, he must mean that he was
 ‘ the same self-existent one God, or he must contradict
 ‘ the whole Tenour of the Scriptures, by asserting a God
 ‘ besides the one God : whereas the Scriptures (says he)
 ‘ never distinguish upon the matter, nor once inform us,
 ‘ that tho there is but one Supreme, yet there is another
 ‘ Subordinate God.’ Upon this he is so warm and
 so positive, as to say, ‘ No possible Exposition or
 ‘ Sense of the word God, can reconcile the Contradic-
 ‘ tion of this Verse of St. John, to the other parts of
 ‘ the Bible, without admitting that the Word is the self-
 ‘ existent God : so that we must either give up all the
 ‘ rest of the Scripture, or reject St. John’s Gospel, as
 ‘ subverting the Unity of God.’ pag. 189. But since
 I am not so willing to give up either St. John’s Gos-
 pel, or the rest of the Bible, I will still attempt to
 reconcile ’em, rather than hastily to declare, that
 if, on the other hand, St. John do not mean the
Word to be God in an inferiour sense, I will either
 reject him, or all the rest of my Bible : and I hope
 to shew, that the same Sagacity and Candour, with
 which the Doctor has been able to extricate himself
 so easily out of the pretended Difficulties of other Ar-
 guments and Texts, will as easily help him through
 this, and that in the very same way of Reasoning.
 What I have to offer against his Argument from this
 Text, is,

1. That

1. That tho the Holy Scriptures do declare there is but *one God*, yet they do at the same time call other Beings by the *same Name* of God. The Doctor owns, that *Angels are often call'd אלהים, Elohim*, p. 61. Now that is the very word which is translated *God*, in all those Texts cited by him, p. 177. in which 'tis said, there is *no God*, or *Elohim*, besides me; and yet there are *Elohim*, or Gods, besides him, by his own unavoidable Confession. And the same self-existent Being, who says there is no *Elohim*, or God, besides him; does himself say, to mortal Men in Power, *I have said ye are Elohim*, or Gods, *Psal. 82. 6. but shall die as Men*. So again, *Worship him all ye Elohim*, or Gods, *Psal. 97. 7.* with many more the like. And what will the Doctor do in this case? Will he now give up the rest of his Bible, or all these Texts? Is not the very Foundation of his Argument gone? If there be but one God, and yet other Gods also; is it not a very natural Solution, to say there is emphatically but one God, in a peculiar super-eminent sense; and yet others, in a lower sense, by bearing some faint Impressions of that supreme Majesty, and without comparison to him, are Gods also? And if in this sense St. John should say the *Word was God*, and *was with the God*, i. e. with the Supreme Παντοκράτορ; were this any more inconsistent with the Scripture-Account of but one God, than what I have already mention'd? So that he cannot say, the Scriptures do not distinguish, upon the matter, between *Elohim*

him supreme and subordinate, when expressly the Lord is said to be a *God of Gods*, Deut. 10. 17. or a great God above all Gods.

2. If our Lord Jesus Christ might justly be call'd God, even tho he were not the one self-existent Being, or God; then St. *John* may very justly be interpreted, to mean the Word was so God, as not to be the self-existent God: because St. *John* in that sense would speak but justly; and therefore to make him speak justly, 'tis not necessary he should mean the *Word* to be the supreme God, when he says he *was God*. And that our Saviour might justly be call'd God, without being the Supreme, the Doctor himself does grant, p. 44. where he says, *Moses is stiled a God to Aaron and Pharaoh, because he was inspired, and they learned the Will of God from him: and (N. B.) consequently, our Saviour, who received the Spirit without measure, might more justly have been stiled a God, on the account of his having been a great Prophet*. Now since *Moses* was justly call'd God, (for it was by God himself) surely our Saviour, who might more justly be so call'd, without supposing a divine Nature, might very well be so call'd by St. *John* in this Text. So that the Contradiction, fancy'd in this Sense of the Text, between St. *John* and the rest of the Bible, begins, I hope, to be less frightful. And I would not have him say that was impossible to be said by St. *John*, which himself grants most justly might have been said.

3. Besides what I have said, that St. *John* might justly call the Word God, and yet not the Supreme ; I add, that he has actually made a *distinction* between God, and *the* God. (1.) In the emphatical Article prefix'd to the first, and not to the other. This Article indeed is not always found before θεός, when spoken of the Supreme God, nor seems it needful : but if St. *John* intended to make a distinction, (when speaking of two under that Character, it might be requisite to distinguish) he could not well omit giving the Emphasis of *the* God to the Supreme, whilst he withdrew it from the other. And therefore the Doctor had no good reason to make so light of this, which is counted of such moment, by *Philo* in *Lib. de Somniis*, by *Clement* *Alexandrinus* in *Lib. 3. Strom.* p. 460. *Ed. Paris.* and *Origen*, *Tom. 2. in Johan. &c.* who tell us, that the True Almighty God is distinguish'd by this Article, from a God without it. And *Origen* makes ὁ θεός to distinguish the true God from Christ, who is θεός ; as ὁ Λόγος, the *Word*, said here of Christ, differences him from other Λόγοι, or *Words* : for any of the rational Spirits, Angels, or human Spirits, were oft so call'd, as may be seen in *Sandii Dissert. περὶ τῶ Λόγῳ*. But 'tis the more considerable in *Philo Judæus*, who being a Jew, was very earnest and jealous for the *one* God ; but yet thought it not inconsistent to admit a subordinate Λόγος, under the Title of a God ; and this in St. *John's* own time : Which shews, how easily the Christian Jewish

Churches would understand St. *John's* Words in this Sense; but could never have admitted the Doctor's Sense of a self-existent God, being said to be with a self-existent God. (2.) In that the *Word*, call'd God, is said to have been *with God*. And this is inculcated twice; *The Word was with God, and the Word was God, and the same was with God*. Now if the meaning was, as the Doctor would have it, that the *Word* was that same God, that he was with, 'tis hard to see the occasion of guarding it before and after, with so much Caution: as if any one could run into such an Error, as to think he should not be with himself. Or if he had intended so much, 'tis very likely he would have said, he was with *himself*, rather than with God; which looks more like another than the same, in ordinary Speech. What the Doctor says of *πρὸς τὸν θεὸν* being oppos'd to his Manifestation *πρὸς ἡμᾶς*, is true, but nothing of an Answer: for his being in secret with God, no more shews him to be that same God, than his being with Men afterward, proves him to be any of those same Men he dwelt with. So that the Difficulty and unnatural Harshness of his Interpretation, remains still as an Objection against it: and is just such an Objection, as lay against the different way of the *Photinians* reading this very Text; when they read the last Clause thus, *And God was*, and not *the Word was God*; leaving out the *Word*, or *Logos*. This is censur'd as most absurd, to make St. *John* say, *And God was*; when before-hand he had

had said the Word was *with God*: So that there could be no doubt but he was, *Quod nemo sanus scripserit, multo minus Evangelista*, Θεόπνευστος, says the judicious Dr. *Mills*, *Proleg.* Surely it was no more reasonable to say, he was with himself.

4. 'Tis to be consider'd, that only St. *John*, and he very late, uses the Term *Word* (in which alone the Doctor finds the very Deity of the second Person of the Trinity.) And is it likely, that so many years after the Gospel of Christ had been preach'd, far and near, to Jews and Gentiles; and so many Churches formed upon its Principles, (be it thirty, or forty, or more years) that St. *John* should then first reveal such an *Article*; or should mean any thing considerably more, in calling our Saviour the *Word*, than the rest of the Apostles (who were most, if not all of 'em dead) had meant by other Characters, viz. the *Son of God*, the *Christ*, the *Lord Jesus*, &c? in which the Doctor pretends not to find this Article. Why should the *Word* in St. *John* signify so much more than St. *Paul*'s calling him the *Image of God*, Col. 1. 15. or the *Brightness of his Father's Glory*, Heb. 1. 2? And yet the Doctor plainly suggests, that if these were interpreted of his divine Nature, it would *fairly prove, that Nature to be inferior to the very God*; pag. 170. So that if it had been said, *And that Image, &c. was God*, it had meant only an inferior God. And is it any harder to interpret, *the Word was God*, the same way? especially when he allows that the same St.

John, Rev. 19. 13. applies the Character of the *Word* to the *Man Christ Jesus* only, without any regard to the divine Nature, or *Word*; and which, if understood of the divine Nature, or of the whole *God-man*, would really imply, that the *Word* is inferior to the very *God*; pag. 167. compared with pag. 170. Now if those Words, *He was clothed with a Vesture dipp'd in Blood*, and *his Name is called the Word of God*, must be spoken only of the *Man Christ Jesus*; or at least of such a Nature as is inferior to the very *God*; I think *St. John's* other Expression, *The Word was God*, may be allow'd the like Interpretation: since there is no reason to imagine the same inspired Writer should not in both places (and perhaps all in which 'tis used) use that remarkable Title, of the same Person, in the same Sense.

But I must not press this too hard, because, tho the Doctor hath said all that I have mention'd; yet, to do him justice, he says quite the contrary afterwards: for pag. 216. he makes that Name, the *Word of God*, to be a proof of his being a distinct Person in the self-existent *God*, whose *Word* he is; and this after he had numbred it among those Texts, which are spoken of the *Man Jesus Christ*, without any regard to the *Word*, or divine Nature: as indeed the whole Context speaks of a *Man* with his *Name on his Thigh*. So that until I know which half of the Contradiction he is willing to part with, I let it pass.

5. There is no more difficulty in the seeming Contradiction between those Texts, which declare there is but one God ; and St. *John's* stiling the *Word* a God, in another and inferior Sense, than there is in many other Instances : which yet the Doctor, and all other *Trinitarians*, (if I may count him such) can easily reconcile ; and therefore he ought not to make it so insuperable a Difficulty in this single Case, as he pretends it is.

For instance, 'tis as positively and expressly said by God himself, *There is no Saviour besides me*, Isa. 43. 11. as that *there is no God besides me*, in the following Chapter. And both are put on the same foot together, *Hosea* 13. 4. *Thou shalt know no God but me, for there is no Saviour besides me*. And yet the Man Christ Jesus is certainly stiled our Saviour, or *Jesus*, all along in the New Testament ; which, the Doctor confesses, *betokens that Man whom the blessed Virgin brought forth, and implies nothing of an incarnate God in the Notation of it* ; pag. 161. Nay 'tis a Character into which he is exalted by God, *Acts* 5. 31. and therefore can't belong to the infinite supreme God : *Him hath God exalted, to be a Prince and Saviour*. And he is called Saviour at the same time, where the great God is called so, tho in an inferior Sense, and as subordinate to God ; *Tit.* 3. 4, 6. *The Love of God our Saviour appear'd—who saved us by the renewing of the Holy Ghost, which he shed on us, thro Jesus Christ our Saviour*. So that here is God our Saviour, and yet another instrumental Saviour ;

tho the Scriptures say there is but one (in the most emphatical Sense) who is Saviour. Just as in *St. John*, there is *the* God (in the most eminent sense) and *a God with him*; tho still there is but one God in the high sense of that Character, according to the Scriptures.

So again, we read there is but one Lord: *Hear, O Israel, the Lord thy God is one Lord*; Mark 12. 29. which is the same as to say, there was but one Lord, as well as but one God, as the *Scribe's* Answer shews, *ver.* 32. And yet we find another Lord, *ver.* 36. *The Lord said to my Lord, ὁ Κύριος τῷ Κυρίῳ.* So again, if it be said, there is but one only who *knows the Hearts* of Men, the Doctor can easily reconcile this with the Man Christ Jesus's, nay, with the Apostles knowing the Hearts of others; tho not as God knows 'em, of himself, but as knowing 'em by the Spirit's assistance. Again, *God alone doth wonders*; *Psal.* 136. 4. and yet the Apostles did great wonders also, but by God's Power. Twenty Instances, I suppose, might be produced, of Characters appropriate, in some sense, to the supreme God, which yet are (without any express Marks of Distinction, but what the Nature of the Subjects plainly suggest to us) attributed to inferior Beings. *God only is holy*; *Rev.* 15. 4. *he only is wise*, &c. But these give no difficulty to a candid Mind, tho others be said to be holy and wise too, in an inferiour sense. And therefore if *St. John* should have stiled the *Word* a God, in a subordinate Notion; and did think, by saying he
was

was with *the God*, he had sufficiently distinguished him from the one supreme God: especially telling us, *that the Word was Flesh*, &c. I see not how the Doctor, with his usual Candour about him, can be offended, or any way perplexed, to reconcile this with the Scripture-Testimonies of one God only. He need not *give up the rest of the Scriptures, nor yet reject St. John's Gospel*. He needs only part with his own harsh, unnatural Interpretation of the first Verse of it, and then all will be easy: for I don't find any other Text would give him much trouble. And this Method is no more than, in other cases, he would and does frankly use: so that I can't but think he might have given up this Text, as well as others, if he had any other in reserve, by which to support his Hypothesis, or to give any graceful Appearance of having maintain'd the current Orthodox Doctrine.

To conclude this Argument, I would only know of the Doctor, who counts it impossible to reconcile the One Self-existent God, with giving the Character of God to any who is not that same Self-existent God, what he thinks of his so oft-approv'd *Nicene Creed*, which he imagines may be proved by Scripture; when having first stiled the Father, *the One God*, it calls the Son, *God of God*? Does he really think, (*he who justly trembles at the Guilt of Collusion, in subscribing or using such Forms, as thwart the Sense of a Man's own Mind*) that it means the Self-existent God, of the Self-existent God, begotten before all
Worlds,

Worlds, of the Father? Does he thoroughly receive and believe this? Or does it not mean a derivative, subordinate God, of a self-existent God?

Secondly, His other Text, now to be consider'd, is, Heb. 1. 10. And thou Lord, in the beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thy hands: They shall perish, but thou shalt endure——They shall be changed, but thou art the same, and thy Years fail not.

The Doctor tells us, the Author of this Epistle assures us, that this Passage is meant of the Son, viz. our Lord Jesus Christ, pag. 192. and that the 102d Psalm, whence 'tis cited, is addressed to *Jehovah*, or the self-existent God: and thence it follows, that the Son is that *Jehovah*, the self-existent God. I shall wave what he says of *Jehovah's* being the incommunicable Name of God, (which I think he has not proved, but rather the contrary) because I rely not on that Answer. Only I cannot but observe, pag. 193. that having, as he thought, got another and surer Argument, by proving Jesus Christ to be *Jehovah*, he now begins to give up what he had argued from St. John, by saying, *Whatever Latitude may be allow'd to θεός*, God, in St. John; yet *Jehovah* is appropriate to the one God, in contradiction to all other θεοί. So that it seems the Word God, in St. John, may, after all, be allow'd a Latitude; and others may have that Character, beside

side the one self-existent God; and consequently the *Word* being stiled God, might yet not be the self-existent God. And why then did he stand so stiffly to it before? But perhaps he did not then see, he had this other Argument for a Reserve. But to his present Argument, I reply:

1. That every Accommodation of a Text to any Person, is no sufficient Evidence that 'tis the same Person, of whom it was originally spoken. For instance, *St. Matthew*, chap. 2. 15. says, *it was fulfill'd, in Jesus Christ, what the Lord had spoken by the Prophet, saying, Out of Egypt have I called my Son.* Now where will the Doctor find these words, but in *Hos. 11. 1*? where, 'tis plain, they were spoken of the People of *Israel*: *When Israel was a Child, then I loved him, and called my Son out of Egypt.* Were the People of *Israel* and Jesus Christ therefore one and the same, because, for the Likeness of the Case, what was said of one is apply'd to the other? No surely! And therefore if the Author of the Epistle to the *Hebrews*, who had said, *ver. 1.* that *God made the Worlds by, or through, his Son*; did, from this, think he might accommodate to the Instrument, what had been said of the Principal, working by him: is this more strange or unsutable, than the foregoing Application was?

2. It doth not appear to me, that the Author of the Epistle assures us, these Words are spoken of the *Son*: For observe how he brings 'em in, *ver. 8, 9, 10.* *Unto the Son he saith, Thy Throne, O God,*

God, is for ever and ever.——Thou hast loved Righteousness, and hated Iniquity; therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows. And thou, Lord, hast laid the Foundation of the Earth, and the Heavens are the Work of thy hands: they shall perish, but thou remainest; they shall be changed, but thou art the same, thy Years shall not fail.

Here we may observe, that the *tenth* Verse, *And thou Lord, &c.* (tho'tis a new Citation) is not prefaced with, *And, to the Son he saith*, as *ver. 8.* or with *an again*, as *ver. 5, 6.* and so *Chap. 2. 13.* but barely, *And thou Lord.* Now the God last mention'd was Christ's God, who had anointed him; and the *Author* thereupon breaks out into the Celebration of this God's Power, and especially his unchangeable Duration: which he dwells upon, as what he principally cites the Text for; in order, I conceive, to prove the Stability of the Son's Kingdom, before spoken of: *Thy Throne, O God, is for ever and ever; God thy God has anointed thee; and thou Lord; i. e.* thou who hast promis'd him such a Throne, *art he who laid the Foundation of the Earth*, and made the Heavens, which tho' of long and permanent Duration, yet will perish; *but thou remainest, thou art the same, thy Years shall not fail.* So that it seems to be a Declaration of God's Immutability made here, to ascertain the Durableness of Christ's Kingdom, before mention'd: and the rather so, because this Passage had been used originally for the same purpose

pose in the 102d Psalm, *viz.* to infer thence this Conclusion, ver. ult. *The Children of thy Servants shall continue, and their Seed be established before thee.* In like manner it here proves the Son's Throne should be establish'd for *ever and ever*, by the same Argument, *viz.* by God's Immutability; and so was very pertinently alledg'd of God, without being apply'd to the Son; to shew how able *his God*, who had anointed him, was, to make good and maintain what he had granted him, *viz.* a durable Kingdom *for ever*.

And it gives some farther strength to this Interpretation, that the Creation of the World is never once, that I remember, ascribed immediately to our Blessed Lord *Jesus Christ*, in such Terms; but constantly 'tis said that all things were made *through him*, *ſi 8*, *John* 1. 3. *1 Cor.* 9. 6. *Eph.* 3. 9. *Col.* 1. 16. *Heb.* 1. 1. And if 'tis never said elsewhere in Scripture, that he created all things, 'tis not very likely it should be said of *him* by the *Psalmist*, or the Author of this Epistle, since there is not full Evidence of it.





An APPENDIX, containing some
 Considerations on what the Doctor says
 concerning the Holy Ghost.


 HAT relates to the *Holy Ghost*, the Doctor says, *he hopes to bring to a more speedy Issue.* And I think he has done so indeed: for he has roundly given up his *Personality*, and consequently ended the Dispute with those *Socinians*, who account the Holy Spirit to be only the *Divine Virtue and Energy*; and who will never deny the Divinity of the Power or Attributes of the Almighty Father: and so he has done the Work with great expedition. Indeed having formerly confuted the *Eternal Procession*, which, says he, *some of the Antients in the fourth Century hurried on by Zeal for a Fundamental, so as not duly to weigh their Arguments, thought to be a Demonstration of the Divinity of the Holy Ghost; but they took a wrong* (tho I think 'tis the only one pretended) *Text to make it out by: Annot. on the Com. Prayer, p. 290.* he had now so much the less to do.

The

The reason why I say he has given up the Personality of the Holy Spirit, (tho he sometimes calls him a *Person* still) is, that he has yielded up either the only Argument for it, or at least that grand Argument, in the Overthrow of which, all the rest must sink: and that is, from Christ's Promise of the Comforter, viz. the *Holy Ghost*, John 16. where the Spirit is set forth under so many personal Notes and Characters; *He shall come, He shall guide, &c.* especially ver. 13. ἐκεῖνος, τὸ πνεῦμα, *He, the Spirit, &c.* that it has been, I think, the only difficulty that has given the *Socinians* any great trouble smoothly to remove. They have pleaded it was a *strong Figure*, and the Doctor says it is so; and represents it as an *Allegory* and *Metaphor*, p. 204. and a *Chain of Metaphors*; by which we are to understand no more, than that God or Christ bestows the Gifts of the Spirit; and likens it to that admirable *Prosopopœia*, Prov. 8. 22 — 31. So that a Power, or Operation, is set out under the elegant Fiction of a Person, tho it be none in reality.

I do not say, but the Doctor and the *Socinians* have very much to alledge in the Case; nor do I blame him for complying with just Evidence, wherever he thinks he sees it: but then, I think, he can never retrieve the *Personality* of the Spirit, by any stronger Argument from the Holy Scriptures. He may, indeed, offer something for the *Deity* of the *Holy Spirit*, if no distinct *Person* from the *Father*; yea, he may do it with Consent of all sides. And all his

Arguments to prove the Holy Ghost *very God*, shall be granted him by the *Unitarians* of all sorts, while he grants them their Arguments, to prove the Holy Spirit is no more but a *metaphorical* Person.

Not that I think the Doctor was overseen, or un-awares was too easy in this matter; no, all things consider'd, he has been wary and subtle enough. He had one to oppose, who is generally look'd on as *Arianizing* in this point, pleading for the *real Personality of the Spirit*, from our Lord's Description of him, as a subordinate Messenger and Minister; and I judge, he saw well enough, that if that Description was to be literally taken, as of a real Person, it would prove him one inferior to God and Christ; and there would be no defending his supreme Deity: and therefore he calls it a *very difficult Passage*, p. 205. Hereupon he takes shelter under the *Socinians* against the *Arians*, and hopes he may defend the Deity of the Holy Spirit, whatever becomes of his true distinct Personality. For granting the Spirit to be a Person, there was no pretence for an Allegory.

Nor do I find any Argument to prove it such, or that the Spirit was not literally sent as a Messenger: however it be, I can't but observe how gracefully the Doctor sets the matter off; lest any should think it a disappointment, to find the Promise of the Comforter so interpreted, he spares no *Encomium* upon it; he tells us of Figures, Allegory, Metaphors, *Prosopopœia*; but then they are not ordinary ones: they

they are Figures, but they are *strong Figures*; 'tis an Allegory, but 'tis a *noble Allegory*; 'tis a *Prosopopœia*, but 'tis an *admirable* one.

And thus indeed he may very well prove the Deity of the Spirit: for take away his proper distinct Personality, and who will deny the Divinity of God's Power, or Operations, as connoting in them their Agent? But this is so far from being a peculiar Christian Doctrine, that I suppose no *Turk*, *Jew*, or *Pagan*, doubts such *Figurative*, *Metaphorical*, *Prosopopœia-Persons*, (in the Deity) of Attributes, Operations, Modes, Properties, or any such *Sabellian* Disguises. And indeed when the Doctor is got out of his Metaphors, and speaks directly of the *Spirit's* Personality; I think, it amounts to no more: of which hereafter. And this will answer all his Arguings for the *Holy Spirit's* being the *very God*.

The Question in dispute, is not, Whether there be not, in God, something that is call'd *Spirit*; or whether the Spirit, in Scripture, does not sometimes imply what is God: for if *God be essentially a Spirit*, then, no doubt, this Spirit is God. And this is said of the Father, and so carries no personal Distinction in it: *John 4. 24. God is a Spirit*. So *Psal. 139. 7. Whither shall I go from thy Spirit?* Nay since (what none can deny) the Doctor owns, in agreement with Dr. *Clark*, p. 245. that the Holy Spirit, in Scripture, sometimes signifies the mere *Power of God*; there needs be no dispute neither, whether

whether this be not God, and have not all the incommunicable Characters of the Almighty. But the Question is, whether, besides this allow'd Notion of the Holy Spirit, there be not, by our Saviour, mention made, *John 16.* of an Holy Spirit, who is a distinct Person from the Father (who is a Spirit) in a proper sense; or at least who is more properly a Person, than the mere Power and Energy of the Almighty is? The Doctor has not shown there is any such Holy Spirit at all, and the *Arians* say there is, and that he is inferior to God; and may well complain that their Opposers, when they would prove the Holy Spirit to be the one God, only bring their Proofs in relation to the former Notion of the Spirit, or the divine Power and Energy, (which is not deny'd) but none that proves the Deity of any other Holy Spirit, *viz. a Person.* And this is manifest in the Doctor's *two* Texts, on which he relies, for evidence of the Holy Spirit's Deity.

His Argument, from *Luke 1. 32, 35.* is, *viz. That since Jesus Christ is therefore the Son of the most high God, because the Holy Ghost begat him, it follows, the Holy Ghost must be that very God, else the most High God was not his immediate Father; pag. 200.* But 'tis plain, by the Holy Ghost there, is meant the Power of God, and 'tis so explain'd; *The Holy Ghost shall come upon thee, and (or even) the Power of the Highest overshadow thee.* Strange! that one, who says the Holy Spirit, in Scripture, sometimes signifies

nifies the *mere Power* of God, should pretend any other Sense here, where 'tis so express'd ; and then sure enough the Power of God will not be *another Being from him*. But what is this to the Holy Spirit, about which the Controversy lies ; and which is a distinct Person ? This is the unjust way of, almost all, the Writers for the Deity of the Holy Ghost ; tho, they grant it has different Acceptations, both for the *Power* of God, and also for a *Person*, yet they never distinguish in their Arguments, but confound both together ; and because the Divine Power, or Holy Spirit, has *supreme Characters*, therefore the *Holy Spirit, Christ's prime Minister* (as the Doctor calls him, *pag. 209.*) must have 'em also : as if both were one and the same. But by distinguishing 'em, *their Arguments* are easily answer'd ; who, of *one* Holy Spirit, prove the Personality, *viz.* that in *John 16.* and of the Spirit in the *other* Sense, *viz.* the divine active *Virtue*, prove the Deity, and then put both together into one : whereas they should prove the *personal* Holy Spirit to be *God*, or that the same Spirit which is proved to be a distinct Person is so ; else they argue not *ad idem*, in the Deity, and in the Personality ; nor at all against the *Unitarians*.

His other and main Argument is from *1 Cor. 2. 10, 11.* *The Spirit searcheth the deep things of God : For what Man knoweth the things of Man, save the Spirit of Man, which is in him ? Even so the things of God, knoweth none but the Spirit of God.* Hence the
 Doctor

Doctor infers, *pag.* 199. that the Spirit of God is as much that God, whose Spirit he is, as the Spirit of a Man is that Man in whom it is; and that the Spirit of God is as much God himself, as the Spirit of a Man is the Man himself, and not a distinct Being.

But, whatever be the Meaning of these Expressions, what does this avail towards proving the Deity of that Spirit, who is a distinct *Person*, in God? For it may as well be argu'd hence, that as the Spirit of a Man is the same Person, and not distinct from the Man, so the Spirit of God is the same Person with God, and not a distinct Person from that God whose he is: For the Spirit of a Man (to which the Spirit of God is liken'd) is as *much* the same Person with the Man, as 'tis the same Being; and perhaps something *more* so: because in the Man, there is another different Being besides his Spirit, but not another Person. So that it may be as well pretended that the Spirit of Man is a different Person from the Man himself, as (and in the same sense too) that the Spirit of God is a different Person from God. And yet this, I think, is all he pretends to prove the personal Distinction from, *pag.* 216. *viz.* Because 'tis called the *Spirit of God*; and this, it seems, as the Soul is the *Spirit of Man*, which yet is without being a distinct Person. So that whether by the Spirit of God, in this Text, *St. Paul* meant, only God, who is essentially a Spirit, as the rational Soul is a Spirit; or the divine Virtue, and Inspiration of God; neither

neither of these is the Person of the Holy Ghost, which the Inquiry is of, or whose Deity is deny'd.

And this is evident, according to the Doctor's (at least the common) Principles, that it is not their one distinct, and third Person in the Godhead, that is intended by the Holy Spirit in this Text; because 'tis said, *None* ($\delta\delta\epsilon\iota\varsigma$) *knows the things of God, save the Spirit of God*: which, if appropriated to the third Person, would exclude the *Word*, nay, and the first Person too, from this Knowledge; and so in proving the Deity of the Holy Ghost, would destroy that of the *Word*.

Indeed I think it most likely, that the Apostle, by the *Spirit*, here, intends the divine *Afflatus*, or Inspiration; because, *ver.* 12. he calls it $\tau\acute{o}\ \pi\nu\epsilon\upsilon\mu\alpha\ \tau\acute{o}\ \epsilon\kappa\ \tau\tilde{\omicron}\ \theta\epsilon\tilde{\omicron}$, the Spirit which comes forth, or out from God: and is opposed to the Spirit of the World, *i. e.* the *Genius*, the *Dispositions*, or Dictates and Wisdom of the World. So the Doctor expressly tells us, *This Expression* $\tau\acute{o}\ \epsilon\kappa\ \tau\tilde{\omicron}\ \theta\epsilon\tilde{\omicron}$, *relates to the Allegory of his Mission*, p. 210. *signifying the Gifts of the Spirit, and not the Being from whom they flow*; as he says a little after of the Holy Ghost. So that there is no reason to stretch a Similitude, for illustration, to its utmost length, when it no way appears that the Apostle intended to shew more than this, *viz.* how the immediate Inspiration of God was the only effectual way of coming to the right knowledge of divine Mysteries. For he does not say that *because* the Spirit of God is one with God, in the same

manner, that the Spirit of a Man is one with the Man himself, therefore it knows the things of God; but only, *as* the Spirit of a Man knows the things of a Man, *so* the Spirit of God knows the things of God, *i. e.* as certainly and perfectly knows them, or rather makes them known: because the Apostle uses the Word *so*, *ver. 2. I desire to know*, *i. e.* (by an usual Hebraism) to make known, *nothing among you, save Christ, and him crucify'd*; and the Context requires, or well fits it. And then, if the Doctor can spare us his *noble Allegory*, or one Link of his long *Chain of Metaphors* only, by a very easy and usual *Prosopopœia*, to speak of the divine Inspiration, after the manner of a Person, the Apostle's Words (which are to prove, that God had revealed Mysteries to them) are thus; *For the divine Inspiration discovers the secret things of God; for as no Man can make known the things of a Man, i. e.* what his own Thoughts, and Purposes, and Inclinations are—*except the Man himself discovers 'em; so none but the Inspiration of God hath made known the Purposes and Mind of God. Now we have receiv'd, not the subtle Learning and Wisdom of the World, but this Inspiration of God, that we may make known to Men what we have freely received of God; which things accordingly we speak, &c.* So that here is nothing of Difficulty, nor of the Controversy in hand, unless it be to shew, against Dr. Clark, and others, that there is no real Person meant by the Holy Spirit in Scripture, only the divine Power and Inspiration, which is what most Socinians agree to.

C H A P.



CHAP. IV.

I Come in the last place to make some general *Observations* on the Doctor's *new Theory of the Trinity in Unity*; and to shew some of the great Absurdities and Inconsistencies therein, as they appear to me.

But I would first take notice that he agrees entirely with Dr. *Clark*, with *Arians* and *Socinians*, against the *Athanasians* and *Trinitarians*, in the Scripture-Notion of the divine *Father*, viz. that he is but *one Person in the common sense*, pag. 231. and that there is no Almighty God, or Person, but he; and *that* there is no Almighty Eternal Person intended by the Character of Son of God *there*; but that the Son is a pre-existent, *inferiour Mind*, united to a Body by the Holy Ghost; and that the Holy Spirit sometimes signifies the Power and Operation of God the Father, pag. 245. And it happens that the Doctor has, pag. 202. given the same Interpretation of the Baptismal Form, *Mat. 28. 19.* as Dr. *Clark* had in his *Paraphrase*.

Indeed he makes the *Son* and *Spirit* of lower Consideration, than Dr. *Clark* does; not thinking altogether so highly of the inferior pre-existent rational Nature of Christ, nor so much maintaining the proper *Personality* of the Holy Spirit, as he.

To make amends for these, he has started another Trinity in the *Scripture-Father* (the first Person in the *Baptismal Form* and *Creed*.) The *first*, he says, is nameless, the others are the *Word* and *Spirit*; all three in the *Father of the Man Christ Jesus*, his only begotten Son, pag. 237. So that here is a Trinity of *Fathers*, who all have that common Name, and who all begat the Son of God, which he expressly says of the *Spirit*, pag. 202. and does not say the *Word* was *quiescent* in this matter. Now as Dr. *Clark* has not affirmed, or deny'd any thing, about such a Trinity in the *Scripture-Father*, as not to the purpose of Religion, and which in some sense may be in every intelligent Mind; and for which there is no just pretence from Scripture; unless it be taken from the Attributes, and Operations of God the Father: so I can't but judg the Doctor's new Scheme as very absurd, for these reasons.

First, His Notion of *Persons* in the Godhead amounts to no more than Attributes, or Operations, allow'd by all sorts of *Unitarians*. His Notion is laid down, pag. 218. where he says (of the three Persons) *What is meant is pretty generally agreed, viz. that the Father, Word, and Spirit, tho they are really distinct, so that one is not the other, yet are not separate Beings, but one and the same Being, which is the Self-existent God.* This is what he so oft refers us to, as his Sense of the Term *Persons*, pag. 245. Some things truly distinguish'd, in the same Being, is his Notion of *Persons*. Now cannot any one say as
much

much as this of the divine Attributes, of Wisdom, Power, Goodness, Truth, Holiness? Are not these truly distinguish'd, and yet not separate Beings? And indeed he seems not to pretend to any higher Distinction than that of the Faculties or Operations of every Mind, by what he says, *pag. 241. I do not affirm, that the Word is the internal Reason or Wisdom of God, an Attribute or Power of him; because the Scriptures have not declared any such thing: (as if this should not also have kept him from calling this Word a Person.)* So that he pretends not to have any thing from Scripture or Reason, against the *Word's* being an Attribute of God; only he had not enough to warrant his asserting it. But yet *it may be so*, for any thing he intends to say to the contrary. And for what does he then pretend to write for the *Holy Trinity*, or against Dr. *Clark*? Who is his Adversary? Who denies a Trinity in the Almighty God, which he finds in himself? *viz.* of Operations, Powers, &c. tho all may not agree what Names to give 'em.

But then he can't tell how to make this consistent with the *Incarnation of the Word only*. 'Tis hard to pretend an Operation or Faculty of the Soul should be *made Flesh*, and not the Soul it self; and if so, then all the Powers of it are incarnate together. And if the *divine Nature* was incarnate, then all the Attributes are included in it, and so all three Persons become incarnate, which confounds the whole Scheme: And for this reason, a Scholastick Trinity, of Modes and Attributes, has justly been rejected
with

with great contempt, as trifling with sacred Matters; and arguing indeed against no body.

The Doctor's Explication of this Matter by a *Triangle*, pag. 220. *touching a Point at one Angle only*, shews how necessary a *real Distinction* of Beings is, to make out the Incarnation of one of the Persons only; for unless he supposes the three Persons are as much three as the three Angles of the Triangle, which are distinct Parts, and make up one compound, 'tis not to his purpose. And truly he seems to me, at other times, to suppose that the three Persons are three *distinct Beings*; and that, by one self-existent God, he means one, consisting of the three Beings. I know very well, he speaks of *God's simple uncompounded Being*, pag. 218, 219, 220. but then 'tis only by way of supposition, as what *may be*. And what he means by God's Simplicity, he lets us know, by saying, *It only excludes a Composition of separable Parts*. So that distinct Beings, or three infinite Minds *inseparably* united, may consist with his Notion of the divine Simplicity and Unity; which he farther shews, by resembling the Union of the three Persons into one God, by the Union of the *two Beings*, Soul and Body, into one Man; whom he calls *one and the same Being*, which they are necessarily constitutive of, (and therefore are inseparable Parts, I think of a Man, in his sense.)

Now if Soul and Body, two most distinct Beings, and of different kinds, may be one and the same *Being*, in the Doctor's account, I see not but the

Father,

Dr. BENNET's *New Theory*. 55

Father, Word and Spirit may be three distinct Beings, or Minds, and yet make still but one Being, in his sense. I do by no means, says he, pag. 218, 19. say the Father, Word, and Spirit are different Substances, as the Soul and Body in Man are, the one material, and the other immaterial: i. e. he is only against the three divine Persons being of divers kinds, but says nothing against their being distinct individual Beings, of the same kind; but concludes, If the Union of distinct Substances may constitute one and the same Being, Man; then the Father, Word, and Spirit may constitute one and the same uncompounded Being, God. He cannot well mean, by uncompounded, any thing, but not consisting of different sorts of Beings, as Soul and Body are; because if he intends by uncompounded, not constituted of three distinct Beings at all, his Inference would be ridiculous: viz. if the Union of Soul and Body, which are two Substances, can yet constitute one compounded Being, then surely these three, Father, Word, and Spirit (who are not two Substances) may constitute one uncompounded Being; since they then not only may, but must necessarily be one Being: and there could be no need to prove that what is not two, may be but one. Indeed he says he will affirm nothing of their joint Substance, i. e. I suppose, whether it be constituted of distinct Substances join'd together, or not: but then he cannot affirm they constitute one uncompounded Being, if it may be constituted of three united Beings; unless by uncompounded Beings, he means one uncompounded

compounded of several sorts of Beings, in which sense only he allows the great God to be a simple Being and uncompounded. Nor would it at all follow, that because two different Substances may be one *compounded* Being, therefore three distinct Substances, not different, may be one *uncompounded* Being; unless it means uncompounded of different sorts.

I am sensible 'tis Folly and Rashness to talk so freely of the *Substance* of the great God, and the *Constitution* of his Being; for we know not what we talk about, and do but *darken Counsel by Words without Knowledge*; but that the Doctor's Reasonings upon it have led me to take some notice thereof: and indeed they who are so positive as to declare it for an Article of Faith, That the one God, and his Son are *consubstantial* (as the Doctor in his *Preface* does, calling it that *Great Truth*) shou'd, I think, know well what it means, when they are so very sure of it. The like I may say, as to the Meaning of the Word *Persons* in the Godhead, which being not the Scripture-Language, but of Mens own introducing and devising; I may justly demand, what their Meaning by it is. And they are justly to be censured, when they voluntarily introduce, or chuse and justify Terms of Art in great Articles, and then cannot tell what they mean by their own Inventions, but sometimes 'tis one thing, and sometimes another; thinking to get off by saying, *Let these Terms be used, till better be substituted in their*
room,

room, pag. 218. as if it were better to talk at random, and so perhaps foolishly and inconsistently of the Almighty, than to hold our peace in humble and reverent Silence. And therefore the Doctor's defective, insignificant, and uncertain Account of his Meaning by the Term *Persons*, is one just Objection against his Book; as leaving the main Point in utmost Confusion and Obscurity, which it pretends to explain and prove.

Secondly, I find that instead of a *Trinity*, which he pretends to prove in his way, he has found out but *two* Persons in the very God; and having lost the *first Person*, his Trinity is lost too. He all along supposes the Term *Father* to be no particular Name of *one* of the Persons in the sacred Scriptures, but that it denotes the self-existent one God, in which his three Persons are to be found; (because he is sensible there is no supreme self-existent God, but he whom the Scriptures stile the *Father*, and the *God and Father* of our Lord Jesus Christ: and tells us oft, that he is never called the *Father of the Word*, p. 237.) Hereupon he racks his Thoughts to find out a Trinity here: but tho he finds a *Word* and *Spirit* to say something of, he cannot find a *first Person* mention'd; for he says, p. 217. *That he is never by any particular Name distinguished in Scripture from the Word and Spirit.* Where then must he find this other distinct Person, whom the Scriptures have not once vouchsafed to name; as if only the *first Person* was of no concern to Men? Why truly he will gather it by Implication; and how does he make it out?

All his Evidence is, that in Scripture the *self-existent God* is plainly distinguish'd from the *Word* and *Spirit*, in that the *Word* is called the *Word of God*, and the *Spirit* the *Spirit of God*; and consequently they are distinguish'd from God, whose they are; p. 216.

Now one would be apt to think by this, that the *Word* and *Spirit* should not be that self-existent God from whom they are so plainly distinguished, as he very truly affirms: And indeed at another time the Doctor thinks the Substance of the self-existent Being will admit only of some Distinction *in it self*, but *not from it self*, p. 221. which is more cautious than the other. But then to make out three Persons distinct from each other, it was necessary to say the *Word* and *Spirit* are distinguish'd from God, because the Doctor could find nothing to distinguish 'em from, but the self-existent God; and yet they must be the same with what they are plainly distinguish'd from. So that now the *Word* and *Spirit* are to be distinguished from what Dr. Clark accounts the first Person, or intelligent Being, the very God, which yet he denies elsewhere: p. 235.

But 'tis a most weak Pretence the Doctor offers for proof of some other third *Person's* being imply'd in the *Word God* (supposing the *Word* and *Spirit* to be not distinct Beings, but *this God*, as he does suppose) for there is then no need at all of a third Person, to justify the Expressions; the *Word* and *Spirit of God*, by his own Principles, (except that he needs to find out a third somewhere, to make out his Trinity) because these two alone, viz. *Word* and *Spirit*, will suffice

suffice to solve all: for if the *Word* be God; and the *Spirit* be God, the *very God*; then the Expression *the Word of God*, may mean the *Word of God the Spirit*; and the *Spirit of God*, may mean the *Spirit of God the Word*; and *the Word with God*, may be *with God the Spirit*: what needs he invent a third? Let two suffice, since he owns he cannot find any more mention'd in Scripture; only let him not call them a *Trinity of two*; for that is all he can pretend to, in this way of proving it.

And yet 'tis on this mighty Pillar alone that the Doctor builds his Proof of the *Trinity*; and of all he says in justification of the *eternal Generation*, and his calling the *Word* the *eternal Son of God*, without any Precedent in Scripture for such an Attempt. In a word, all he can say, in justification of the Church's *Litany*, *Creeds* and *Offices*, in the use of these unscriptural Terms, according to his Principles, relies upon this poor Quibble, which I am astonished should see the Light from any Man of his Thought and Learning.

For to argue from the Expressions, the *Word of God*, and *Spirit of God* (whom he takes to be that same God) that there must be a third Person meant by God, whose they are; is just as if he had argued, that because we read of the Soul of a *Man*, and the Body of a *Man*, therefore there must be a third thing in *Man* distinct from both, whose they are, tho it have only the common Name of *Man*; when indeed there is no more in Man but those two: even so, tho there were no more in God than the *Word*

and *Spirit*, (and he says no more is named in Scripture) it might be truly said, the *Word of God*, and *Spirit of God*: so that this does not prove another, or third Person, which the Doctor still wants.

Thirdly, I observe, that as he has lost the *first* Person, so even of these his remaining *two* Persons, he has confounded the Characters, and has left no distinction between 'em: For in straining to make the *Word* in the divine Nature, a Son, (I suppose to accommodate it to the Offices of the Church, tho he grants, p. 162. 'tis not according to the Sacred Text) he has overdone it, and made them both *Sons*. Since the Patrons of the common Opinions run wholly upon the Characters of *Father* and *Son*, in the Trinity they worship as the supreme God, it was needful for him to make some pretence for applying these Characters, which belong to Christ's human, to the divine Nature; and for that end to make out the Relations of *Father* and *Son*, within the one self-existent God, that as *Son* he may be esteem'd one of the divine Persons, and worthy of the supreme Adoration, given him under that Character, and not that of the *Word*.

This was indeed an hard Task! since he grants, the Scriptures know no *Father* but the *one God*; nor *Son of God*, but the *Man Christ*, begotten by God, by a temporal Generation. How then shall he make out a *Father* and *Son in the Deity*? Yet, says he, pag. 217. *because the Word subsists eternally in God, as one and the same Being; and because God, or that which besides the Word and Spirit, is in God, is represented so, as that*
the

Dr. BENNET'S *New Theory*. 61

the Word is his ; therefore we justly think, that so much of God, as is not, by a more particular Name, distinguished from Word and Spirit in Scripture, and is conceived by us as prior, in consideration, to both Word and Spirit, is very properly termed, the Eternal Father of the Word, and the Word very properly termed his Eternal Son.

But since both these pretended Reasons are equally apply'd by him to the *Word* and *Spirit*, they prove both to be *Sons*, or neither ; and if the Doctor had dealt fairly, he would have said, therefore, That *Prior* thing in God, &c. is very properly term'd, *The Eternal Father* of the *Word* and *Spirit* both ; and both *Word* and *Spirit* are very properly termed his *Two Eternal Sons*. I dare appeal to him, if he did not see this, which is so manifest ; and if he did not resolve to shew the matter thus partially : for, does the *Word* become God's *Son*, because it *subsists eternally in him* ; and does not he say the same of the *Holy Spirit* expressly, pag- 234 ? Or is it because it is called the *Word of God* ? And then is not the other much oftner called the *Spirit of God* ? Is not this a brave Foundation for building the Relations of *Father* and *Son* ; and the Doctrine of the *Eternal Generation*, upon ? If the Doctor had so well confuted, formerly, the Notion of the *Eternal Procession*, he has here brought in the *Eternal Generation* of the *Spirit*, in the room of it.

So that upon the whole, having under the foregoing Remark shewn that the Expressions, viz. The *Word of God*, and *Spirit of God*, do not imply any

Third

Third thing in God (upon the Doctor's Supposition, that they are that God) which takes away his pretended ground of *Sonship*; I think I may adventure to say, that the Doctor has first supposed a *nameless Father*, and then assign'd him *Two Sons*, and this (as he grants) without any direct Scripture-Warrant; and yet this he would have believ'd to be the *Everblessed Trinity* of the Christian Faith. Sorry I am that the sacred and awful Names of the *Father*, the *Son*, and *Holy Spirit*, in the Gospel, should be thus sported with, and, I wish I may not say, wantonly misapply'd. And when he had, in this poor trifling manner, strained for some Pretence to name the Persons, *Father* and *Son*, methinks it had been enough to say, that, by some sort of *Analogy*, one may adventure to speak of them so: but to say, *These are just Thoughts of the Divine Nature*, and that for *these* Reasons (which plainly are none) we may properly so speak; yea, and very properly too; is what I cannot well account for. The plain truth seems to me to be, that the Doctor could not make the Scripture express Trinity, of God the *Father*, and his *only begotten Son Jesus Christ*, and the *Holy Spirit*, agree well with the common Offices of the Church; and therefore he contrived to bring all the same three Names into the *First Person*, where, under the name of *Son* (which has still the same Sound, tho another Sense) he can safely worship God the Father with that supreme Adoration, which he could not give to the *Son of God*, as 'tis meant in the Scriptures: The Son of God, in the Gospel,

signifying, as he thinks, only the *Man Christ*, he must find, or make another Son, which is God; and then he can say of him all that others say and intend, of the *Scripture-Son of God*.

And now I dare appeal to any impartial and sober-minded Man, whether the Doctor found this airy, lame, and inconsistent Scheme of a Trinity in the Holy Scripture, or brought his *Hypothesis* with him, and contrived how to force and skrew the sacred *Text* into a little seeming Accommodation to it.

To conclude: As I am firmly persuaded the Doctor's Notion of the *Trinity*, is neither expressly affirmed, nor so much as intimated in our establish'd Liturgy; so I cannot see how he can reconcile the Passages therein relating to the Trinity, to his own Sentiments; or how he can repeat his *Subscription*, &c. with an honest Integrity, (which yet I believe he greatly values) any more than Doctor Clark can; or how he can use the *Creeds* and *Forms of Devotion*, which, without a violent Interpretation, must, I think, thwart the sense of his own *Mind*. As for instance; can he, according to the *Athanasian* and *Nicene Creeds*, believe the *Son of God*, who was *not made nor created, to be begotten before all Worlds*; and this as a Branch of the *Catholick Faith*, which the Scriptures teach, when so oft he declares, from the Scriptures, only the *Man Christ* to be the Son of God, who was *made and created*; and that the *Word*, or divine Nature, is never called *God's Son*, nor was ever *derived or begotten* at all of the very God, (however he might be termed *Son*, by some subtle

subtle Strain, or mental Reservation) but is that very self-existent God? Or else can he believe the Holy Ghost not to be begotten, when he has given no Notion of the Son's Filiation, but what belongs equally to the *Spirit*, as being as much, according to his account, begotten, as the *Word* or *Son* is? Can he heartily say, *God of God*, who owns no derivation of the *Son*? I imagine his Sense of such Passages will not be more tolerable, or less violent, than Dr. *Clark's* Interpretation appears to him to be.

And therefore if there be so much Hardship on both sides, in subscribing and using the publick Offices and modern Creeds; so that ingenious and considering Men are put to their shifts (and the more considerate, the more hardly put to it) how to make 'em consist with their own Sense, and the Scripture-Accounts; I heartily wish the Doctor, and all such Persons, worthy of Respect for their very valuable Abilities, and for their diligent Consideration of religious Matters, would in the most publick manner use their Interest, to have these Matters fairly examined, and as honestly amended, in a regular calm way, where there may appear just reason for it; in order to prevent the ensnaring or confounding Mens Minds, in their holy Devotions. Every Man's Head is not so able to carry a Collection of nice *Scholastick* Distinctions to the Church, and to handle 'em so dexterously, and apply 'em so nimbly to every Article of a very *hard Creed*, as Dr. *Bennet* may.

I would desire him to consider but that one thing, of *three Persons and one God*, in the Litany and Creed

*

call'd

call'd *Athanasian*, what he thinks the People must mean by *three Persons*? Himself confesses, *That in common Speech, a Person and an intelligent Being are the same*; p. 231. and that in the Godhead there are not three Persons in *this* sense. And yet neither he nor others do give us any other determinate Sense to fix upon. Now, as one would think, that Words in *Common Prayers* should be used, as taken in *common Speech*, because People naturally will take 'em in the common sense; so if there be no other determinate Sense given 'em, I see not how they can avoid misunderstanding 'em; or how I can with hearty Freedom use such Words, which I expect will mislead their Devotions, *viz.* from *one* God to *three*: And especially, if, in the same *Creed*, where I profess *three Persons in God*, I use that Word, *Person*, as apply'd to one of the three, in the more common sense; it will be hard (having no other known Sense of the word) to go both against the common Sense, and the very Sense of it in the same Offices. And therefore the Doctor's Inference, from his granting that the word, *Persons*, is not taken in the common sense, *viz.* *That therefore there is no reason to wrangle about a Phrase*, is just the Reverse of what should be; for *therefore* rather there is reason to except against what is out of the way of the Peoples Apprehension, unless there be a weightier Reason for it, than their Edification.

I dare appeal to the Doctor's own Candour in his most serious moments, if in the course of the Prayers in the Liturgy, the Church does not intend, under

the Character of *Father*, *heavenly Father*, and *everlasting Father*, to address to another Person, than either the Doctor, or, by his account, the Scriptures intend by that Name: for instead of the one self-existent God, in whom, he says, the whole Trinity is included, *viz.* the *God* and *Father* of the Man the Lord Jesus Christ, &c. (and who is always meant by that relative Character *Father* in Scripture, as he declares) the Church intends plainly, in many Instances (and so in the rest it will be presumed to be in one and the same uniform Sense) to address to only *one* of the divine Persons, as the *Father*, *viz.* in all those *Collects*, which end thus, *Thro Jesus Christ thy Son, who with Thee (i. e. Thee, the Object of our Prayers) and the Holy Ghost, ever liveth and reigneth one God for ever.* Is not *Thee*, or the Person pray'd to, plainly distinguished from the other two, which, with him the *Father*, constitute the one God?

And may it not be for this reason, that the Church with very great caution has in the *Communion Rubrick* directed the usual words, *Holy Father*, to be omitted at the *Lord's Table* on *Trinity Sunday*? perhaps lest the People should think they did not address all the *three* Persons on that peculiar Day; but on other days, it seems not, that there was any such need of that caution. I know indeed the Doctor says, p. 260. *That the Father can't be worshipped separately from the Word*: but I think it appears, it may be intended by Men to express their Adoration of but one of the Persons singly; tho the Doctor may intend all three Persons, under the Church's distinguishing Character of one, *viz.* the *Father*.

Since

Since then the Doctor cannot well approve such Applications to God, I hope he is by this time convince'd of some Difficulty in interpreting many Passages in the Liturgy to *his own* Sense, as well as Dr. Clarke to his: only this may be said for the *latter*, that he is willing to have these things examined and reformed according to the original Standard of Christianity; and owns his Interpretation to be harsh. Let the Doctor be like-minded, and not applaud such Notions, as he confesses are not in Scripture expressly (and I have shewn are not there implicitly, where he pretended it) *viz.* the Relation of a *Father*, and an *Eternal Son*, in the *one self-existent supreme God*. Let him not palliate and encourage what he has declar'd to be beside the sacred Text, by saying nevertheless, 'tis *just thinking*, and *properly*, and *very properly speaking*: And that he desires the Use of such Words in an uncommon (and so far a dangerous) Sense, *may be continued till better be substituted*; but let him endeavour what he can, to get *such* substituted, by them, on whom lies the *Care of the Church* for its Edification. I hope he will seriously represent to them, how much more easy it will be to save the publick Offices, and the Ministry from Disrespect, when none shall suspect any of subscribing, or using such Forms of Devotion, as thwart the true Sense of their unbiass'd Minds.

I may conceive the more hopes of this from the Reverend Doctor, who is not so bound up by old Prejudices, nor past Decisions of *Synods*, nor by a superstitious Reverence for what the Church professes; but that he will oppose a Doctrine inconsistent

sistent with the holy Scriptures, if *our Church did never so expressly affirm it*, pag. 264. 'Tis honestly and generously spoken! And I must acknowledge he has not evil-treated others, who use the same liberty, but with Christian Candor and Breeding has pleaded his own Cause.

And tho I cannot find the *select Topicks* mention'd in his *Preface*, which shall convince the best *Understandings*, and satisfy every Reader, because I my self being among the latter, am not satisfied by his Arguments; yet shall I be very glad if this, or his other zealous Services done, or intended for the Church, may gain him such Esteem, and Influence, with his *Reverend Brethren of the Clergy*, as may render him of great use to promote the Truth, and to rectify some things, more than he has rectify'd Dr. *Clarke's Notions of the Trinity*; that so by approving our selves to God, in a sincere Love of the Truth, and by an honest *Manifestation of that Truth*, commending our selves to the Consciences of Men, as in the sight of God; we may, all of us, come to the *Unity of the Faith* (as I hope we shall, after all our diversity of Thoughts in these Matters) and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ: that so, with joyful harmonious Concord, we may give Blessing, and Honour, and Glory, to Him who sitteth upon the Throne, and to the Lamb, for ever and ever. Amen!

F I N I S.

